

Bishop Spalding as an Author.



THE correctest estimate of Bishop Spalding as a poet, which we have yet seen in print, appeared in the *St. Louis Globe-Democrat* of March 23rd. It is as follows :

"Why should a man who can write such ideal prose essays as Bishop Spalding's pine to express himself in verse, especially when the gods have clearly not called him thereto? 'God and the Soul: A Poem' (The Grafton Press), is surely a misnomer, so far as the subtitle is concerned, and all the spiritual and intellectual grace thrown around the main title can not save it. The sonnets, that make up so large a part of the book, are not of the kind by which Shakespeare was said to unlock his heart, nor can any admirer of the noble and distinguished Bishop, scholar and author, feel that they are the best key by which he can unlock his heart, or brain for that matter, to the world."

So much for Bishop Spalding as a poet. But what of his "ideal prose essays"?

As late as August 31st last, the *Revue Bibliographique Belge* characterized Msgr. Spalding's prose works as books full of "worn-out axioms and advice known to all the world," himself as a truly astonishing thinker, and his thoughts as mostly commonplace and in part "terribly false and perfidious."

THE REVIEW, as our readers will remember, some years ago, took decided exception to the Kantian sentiments and Hegelian allures of certain of Msgr. Spalding's essays. And now comes the Reverend Doctor Charles Maignen, of Paris, and pronounces a truly crushing criticism of the Bishop of Peoria as a writer.*)

The occasion is the publication in French of a selection from the Bishop's later essays, edited by the well-known Abbé Klein, of Heckerite fame, under the title 'L'Opportunité.'

A Protestant French journal, *Le Sillon*, had advertised this production in these words: "We shall place 'Opportunité' among the rare small books, such as the 'Following of Christ' among the ancient and the 'Sources' among the modern, which one ought to have at hand always to revive the soul and illumine the mind."

To the learned Abbé Maignen, however, already the title of the volume appears rather bizarre, reminding the reader of a wretched word and a wretched thing: opportunism.

"After the lectures of Msgr. Ireland and the Life of Father

*) *Nouveau Catholicisme et Nouveau Clergé*. Paris, V. Retaux. Page 163 sq.

(The Review, Vol. IX, No. 18. St. Louis, Mo., May 8, 1902.)

Hecker, he says, the Abbé Klein has now undertaken to popularize in France some fragments from the works of Msgr. Spalding, Bishop of Peoria. *Opportunité*, however, is not a word that can be understood without the help of a dictionary and without knowing the meaning of the English word, of which it is rather a literal than a literary translation. But even thus one is not sure to fathom the mystery of the word, for, with Emerson, Msgr. Spalding assures us that 'America' is synonymous with 'opportunity,' an explanation which certainly does not enlighten the reader, though it shows us the circle of ideas in which the author moves.

The ideas of Msgr. Spalding possess neither the attraction of novelty nor the merit of clearness, and it is hard to understand how the Abbé Klein could be led to imagine that such a book would be enjoyed by the French public. There is nothing new in these pages. In a rather diluted form they reproduce the favorite and oft rehashed themes of the Anglo-Saxon Liberals: the Church and the age, the alliance between Catholicism and modern progress, liberty, initiative, etc., etc.

Is there any well-read Frenchman to whom these novelties do not seem to be shop-worn; and who would not wish to hear something more original? We are no longer in 1892. Since that time, already far off, when many of us believed in Anglo-Saxon superiority, events have marched onward and ideas with them. The Spanish-American conflict and the Boer war have dispelled these legends; the condemnation of 'Americanism,' the recent journeys of certain 'great American prelates,' have shed new light upon ideas and men.

The Abbé Klein offers to a fatigued and already disabused public, under a novel title, the same idea, the same thesis, minus the enthusiasm of Msgr. Ireland and the naive originality of Father Hecker. Msgr. Spalding—in French dress—is nothing but a cold philosopher, sententious and obscure. He has the knack, paradoxical enough, to clothe a vague idea in a terse phrase, to express a diffuse thought concisely. Is that the fault of the translator or of the author?

Each chapter is made up of a number of aphorisms, almost all of them expressing the same idea, or different aspects of the same idea. Do not look for a logical connection between them, nor for a bond uniting premises and conclusions; there is no such bond, there are no conclusions. The initial assertion is found again, under another formula, at the end, and is repeated with a variety of expression that is equaled only by the monotony of the thought. We should like to know how many even of the staunchest admirers of American genius will have the patience to read the book through.

This fact reassures us and leads us to view calmly the unfitness of a publication that would otherwise not be without danger. For no matter how attenuated the expression may be, the fundamental error of 'Americanism' is found here in its entirety: confidence in one's self, exaltation of the human personality, the adaptation of the Church to the age, the worship of the future and contempt for the past.

Msgr. Spalding calmly writes: "We know vastly more than the Alexandrine, Cappadocian and Antiochene doctors, who built the foundation of theological science; more than St. Augustine and St. Jerome; more than Alcuin and Scotus Erigena, more than the great masters of scholasticism, who were almost wholly unacquainted with the Christian literature of the second and third centuries.... We have not only greater knowledge than they, but we have developed a critical and historical sense which they had not and which gives the student a clearer view of Scripture, of the development and history of the Church than hitherto it has been possible to have."

That is certainly clear-cut. A simple student of the University at Washington,*) has a clearer view of the meaning and contents of Scripture, than St. Jerome, St. Augustine, and all the doctors of the Church!

However, such pearls are rare in the present volume. Thanks to the vagueness of Msgr. Spalding's ideas, there are very few of his expressions that could not be understood in an orthodox sense; however, there are also few that could not be interpreted in an unpleasant way. It is the misfortune of this American prelate that his most ardent admirers have emphasized especially the defective side of his work, and it is to the ambiguity of his style and to certain deficiencies in his teaching, that he owes the questionable honor of being translated into French."

Thus far the Abbé Maignen. We have deemed it useful to reproduce his criticism, first because we consider it just and to the point, and secondly because the exaggerated praises lavished upon Bishop Spalding, as a writer, as recently as his late episcopal jubilee, make it necessary to stem the tide of admiration and to show the world that there are at least some Catholics in America who do not believe the worthy and well-meaning Bishop of Peoria, whose real literary ability they do not, of course, dispute, a philosopher, essayist, and poet sans compare.

We have been told publicly only a week or two ago that Msgr. Spalding's writings are widely read by non-Catholics, to whom, it appears, His Lordship has particularly catered by issuing them

*) The passage quoted is from a lecture delivered there.

through a Protestant publishing house. If this is really the case, we fear they have not done much towards converting the great American public to the true faith, for not one of them, so far as we are aware, is specifically Catholic and so saturated with Catholic doctrine and sentiment that it could not possibly be attributed to a Protestant bishop, or, in fact, to any other writer of somewhat more than average ability.

A New Life Insurance and Investment Contract Analyzed.

WE lately received a gorgeous pamphlet entitled 'Timely Tips on a Troublesome Topic,' together with a circular in the guise of an insurance policy: Special Life Insurance and Investment Contract, respectfully submitted to Mr. Arthur Preuss, St. Louis, Mo., by W. Percy Crenshaw, General Sales Agent, Chicago, Ill.

As this pamphlet and circular have doubtless been sent to a good many other persons besides the Editor of *THE REVIEW*, and as they offer some very specious inducements, we submitted them to an insurance expert, who reports as follows:

Returning you "Illustration," etc., and "Timely Tips," etc., received in this mornings mail, I exceedingly regret that a respectable life insurance company like the Metropolitan of New York permits its agents to circulate such misleading literature, to use no stronger term.

The contract illustrated is a sort of combination of twenty payment life and twenty year endowment policies at non-participating or stock rates. I will first explain the policy and then show the misleading or worse parts of the statements made in the two pamphlets.

Of the leading companies the Metropolitan of New York and the Travellers' of Hartford are the only ones writing policies at non-participating or stock rates. The Aetna, Mutual Life, Equitable, and in fact most of the other companies, write policies on the participating or mutual plan, and also at stock rates, so the proposition of Mr. Crenshaw is nothing new in principle, though the slight variation from the usual terms of a twenty year endowment is really a novelty, but not an improvement.

For \$44.11 annual premium most any other company will issue a twenty year endowment on age 37, guaranteeing \$1,000 cash at the end of 20 years, or in case of death, if prior. This latter emergency we will not consider here; the holder of an endowment policy loses considerable in case of death from a financial point of view, since he could have had plain insurance much cheaper.

A dollar a year, paid in the beginning of the year and improved at 5 per cent. compound interest, amounts to \$34,719 in 20 years. (You can prove it by multiplying \$24.82 by 34,719, which gives \$861.72, or the guaranteed cash value of Mr. Crenshaw's proposition.)

Now let us figure :

A payment of \$40.14 a year for 20 years amounts to \$1,393.62 at 5 per cent. interest. Deducting from that the guaranteed cash value \$862, there remains as the cost of insurance a net loss of \$531.62. Above is Crenshaw's proposition. The Mutual Life or any other company will charge \$44.11, amounting on the same basis to \$1,531.45 in 20 years, guaranteeing a cash value of \$1,000, giving a net loss as cost of insurance of \$531.45, or a few cents less than the Metropolitan.

The terms of the "Special Contract" are a close imitation of the terms given on deferred dividend policies, but not so advantageous. Cash loans, cash values, and paid-up insurance are provided for in the policies of almost every company doing business. The Mutual Life, for example, will give exactly the same amount in paid-up insurance, as the "Special Contract," but payable at the end of the endowment period or in case of death, if prior. So the paid-up policy of the Mutual Life will be paid in cash at age 57, of the Metropolitan at death only. Quite a difference.

To show but one more misrepresentation, take the statement that, "after 5 years the contract can be carried to maturity without the payment of another dollar, etc."

How about the interest? On a loan of \$40.14 the interest of 5 per cent. must be paid every year, making a total interest expense of \$48.17 during the 15 years. If charged against the policy and compounded annually, the total charge for premium and interest will amount to \$909.45 or \$47 more than the cash value of the policy, so the assured will not receive anything beyond the insurance, which, owing to the steadily increasing debt, will be continually reduced, amounting than less the \$100 the twentieth year.

The "Timely Tips," etc., are a bitter attack on the modern system of writing participating policies with deferred dividends, (or dividends payable at end of stated periods, 10, 15 or 20 years).

The Massachusetts report for 1901 shows the total insurance in

force of 33 regular companies for December 31st, 1900 to be \$6,923,161,146—of which the

Aetna have	-	-	-	\$192,592,816
Metropolitan,	-	-	-	154,900,241
Travellers,	-	-	-	109,019,851

A total of - - - \$456,512,908,

or less than 7 per cent. of the whole. In other words, the three representatives of non-participating policies carry less than \$7 for every \$100 of outstanding insurance.

It hardly becomes an agent of the Metropolitan to charge other companies with extravagance of expenses of management or agencies. For about \$31,000,000 received for premiums, that company paid \$10,865,000 for expenses in 1900, or about 40 cents per dollar collected. This is a higher figure than shown by any of the regular companies.

In "Timely Tips" a grain of truth is used skilfully for deception.

Evolution and Dogma.



THE *Civiltà Cattolica* publishes in its quaderno 1243 a short but very important article on the subject of evolution. The *Freeman's* Rome correspondent, whose translation we use, introduces it as follows :

"Since Mivart's defense of the theory that the human body has been evolved from some lower form of animal life, a number of prominent writers, whose Catholicity is beyond question, have written some books and a quantity of articles in the magazines to show that the Church does not condemn the theory. The article in the *Civiltà*, which has obviously been written on the very best of authoritative information, completely discountenances the supposed lawfulness of such advocacy. Two prominent Catholics who defended evolution as applied to the human body have been obliged by the Holy See to withdraw their works from circulation, and although there has been no official condemnation of the theory, it can hardly be doubted now but that no Catholic can openly profess it without incurring the censure of 'temerity.'"

Here the article :—

* * *

On the publication, some time ago in the *Dublin Review*, of an article by Dr. Hedley on Prof. Zahm, which was reproduced with lavish encomium by the *Rassegna Nazionale*, of Florence, we

printed a brief study on the subject, in which we confirmed the unfavorable judgment which the book had seemed to us to deserve when it first saw the light.

Insisting particularly on the fact that the principal objection which faced studious Catholics against the admission of evolution, as applied to the body of man, did not arise from the fear of contradicting the Bible, but rather from the want of scientific foundation for the system, we concluded that nobody could escape the censure of "temerity," who, in opposition to the traditional pronouncement of the Fathers, defended the gratuitous theory of the derivative origin of the human body from the monkey or any other brute.

The Catholic must not only believe, but reason. This being so, he may not and can not accept as a scientific theory something which, according to Dr. Zahm himself, has never been proved, and which there is no hope of ever being proved. Then, too, the respect which the Catholic, as believer, owes to the Bible, certainly demands of him not to interpret and twist the words of eternal truth to fit in with gratuitous hypotheses, which oblige him to affirm to-day according to one theory what he will be obliged to contradict to-morrow according to another.

That our judgment on the work of Zahm was not exaggerated, is clear from the declaration which he himself made public four months later. In this document he asserted that he had learnt "from a sure source that the Holy See was opposed to a further diffusion of his work, 'Evolution and Dogma,' and that he therefore desired "that the work should be withdrawn from circulation."*)

Anybody who knows the wise course of procedure prescribed by Benedict XIV. and observed in all cases by the Congregations of the Holy Office and of the Index, and who is acquainted with the indulgent course followed by both the Congregations in particular cases, when the works of Catholics of some reputation are under consideration, will have no trouble in understanding the full force and the real significance, theoretical and practical, of the above declaration.

The fact is, Dr. Zahm's work met with the same fate as that which another work on the same subject by Father Leroy, O. P., met with four years previously. This writer also defended the derivative origin of the body of man from the body of a brute; his work also was denounced to the Holy Office, and he, too, in order to avoid a public censure, made a public declaration "to disown, retract, and condemn the said theory" and "to express his inten-

*) This declaration is dated May 16th, 1899. We published the English text at the time.—A. P.

tion of withdrawing from circulation, as far as possible, the copies of his book.”†)

In both cases the “competent authority” which examined the works and judged them, and whose orders were praiseworthy obeyed by both Leroy and Zahm, was the authority of the Supreme Tribunal of the Holy See.

We would be very glad to abstain from repeating and reaffirming these things, were it not that a recent letter written by Dr. Hedley has drawn us personally into the matter, by throwing doubt on the accuracy of our information and conclusions concerning the case of Father Leroy.‡)

This letter was addressed by him to an Anglican minister, the Rev. Spencer Jones, who, availing himself of the permission kindly given him to publish it, has had it printed in a volume recently issued from the press. §) From this volume Dr. Hedley’s letter has passed, with serious prejudice to the truth and the good cause, into the columns of several newspapers, both Catholic and non-Catholic, of the Old and the New World.

The substance of it is as follows: Dr. Hedley, after recalling the article in the *Civiltà Cattolica* of Jan. 7th, 1899, and the documents published in it, after confessing that, “supposing the information of the *Civiltà Cattolica* to be genuine,” he had admitted in the *London Tablet* that Mivart’s theory (defended by Leroy and Zahm) must be called temerarious, adds:

“The *Civiltà* quoted no decision of any Roman Congregation, but only spoke vaguely (sic!) of authority. I have since been informed that the condemnation in question, if it ever was pronounced, emanated merely from the Dominican Superior, and not from the Holy See at all. . . . There has been no action nor intervention on the part of the Holy See, or of any tribunal of the Holy See.” (‘England and the Holy See,’ page 299.)

In our article we expressly declared that the Holy See had for excellent reasons not deemed it yet opportune to condemn by a public act this theory, which, as a matter of fact, is continually losing credit among true scientists.

We have no doubt whatever that the illustrious Dr. Hedley has been thus informed; but we grieve to say he has been badly informed; for both of the assertions contained in his letter are beyond all doubt erroneous.

†) This important document, in the original French text, subscribed by Father Leroy on Feb. 26th, 1895, was published in the *Civiltà*, Jan. 7th, 1899, page 49.

‡) Dr. Hedley makes no allusion whatever to the case of Prot. Zahm. Perhaps he has not yet heard about it.

§) England and the Holy See. An Essay toward Reunion. Longmans, 1902, pages 298, 299.

If this categorical answer of ours does not please him, let him by all means take it as not having been given. The royal high-road for arriving at genuine and authentic information on the subject in question is still open to him. Let him write *ex officio* to the "competent authority," and we are certain that he will receive, even if it be in a confidential way, not contrary but still more detailed news, of a nature which makes it neither right nor possible for us to give it to our readers.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The Holy Shroud of Turin.—We learn from Paris that great interest has been excited there by the researches of M. Paul Vignon, the eminent French scientist and teacher of zoölogy at the Sorbonne, regarding the images of the body of Christ imprinted on the Holy Shroud preserved in the Cathedral at Turin. The results were communicated to the Academie des Sciences by M. Yves Delage the other day. The shroud bears, traced in hues of brown—that is, the hues of dried blood-stains—what is alleged to be a double impression of the figure of Christ. The outlines of the face and back have been reproduced with wonderful exactness by modern photographic processes. M. Vignon has satisfied himself that the portrait is no copy of any known work of art. Indeed, the impression is exactly of the kind which would be produced by a dead body steeped, as the Scriptural narrative declares, in oils and aloes.

The Vignon theory is that the aloes-steeped shroud acted as a photographic plate. The extraordinary reappearance on the shroud of the stigmata of the dead Savior, opens up the question of the possibility of the reproduction of the marks of the wounding and the flagellation which are said to be minutely imprinted on the shroud.

The *Lancet*, the leading medical journal published in England, says that investigations seem to indicate the possession by the human body either of radioactive properties or a capacity of throwing off vapors whose emanation produces a similar effect. The *London Times* finds a deeper and more sacred interest in the investigations for the human race.

The French Associations Law.—Father John Gerard, S. J., has published the papers recently contributed by him to the *Month* on the French Associations Law, in pamphlet form. He considers the following points to be clearly established in regard of the Associations Law :

1. It originated with the extremist section of the Radicals, who forced it upon the Ministry of M. Waldeck-Rousseau as a condi-

tion of their support, and who regard it as a first step in their campaign against Christianity, or even religious belief in any form.

2. It constitutes a gross violation of the fundamental principles of liberty, depriving men and women of rights common to all, without any excuse; for although there have been accusations brought against those whom it affects, there has been no attempt to substantiate such charges.

3. Those of the party now in power who wish in any form to tolerate the Church or institutions belonging to her, are manifestly determined to do so only on condition of making her to the fullest extent the vassal of the State, and stamping her as a mere human institution for State purposes.

Catholics in India.—The Indian *Catholic Directory* for 1902, gives tables from which we gather that the total number of Catholics in India and Ceylon (excluding Burma) is at present 2,235,934. These are ministered to by 848 European missionaries and 1,772 native priests (of whom 764 are Goanese and 467 priests of the Syro-Malabar rite). There are 2,905 primary schools, with 169,304 children in school attendance—excluding orphanages and colleges.

EDUCATION.

The Catholic University's Troubles.—Msgr. Conaty has promptly and emphatically denied the current report that he intended to resign as Rector of the Catholic University and that disharmony among the faculty and financial embarrassment were endangering the future of the institution. It is an open secret, nevertheless, that the University is, and has been for some time, in a bad way. It has not received the support it thought it was entitled to as a timely and worthy papal foundation. It has recently been obliged to enlist an extraordinary procurator fiscalis to collect funds, and to retire a number of its minor professors and lecturers because it had not the wherewithal to pay them for their services.

In a note in some of the daily newspapers, apparently inspired by the Rector or some one near him, the hierarchy and the clergy were blamed for their lack of interest in the University. That such lack of interest has made itself felt, no one can deny. And we violate no confidence when we say that it was and is due not so much to a want of appreciation of the Holy Father's ideal in erecting the University, or of the necessity of such an institution in twentieth-century America, as to the mistakes and blunders committed by the management, especially under its former Rector. After treating Profs. Pohle and Schröder so unjustly, and after ousting Dr. Péries so unceremoniously, and filling their places with scientific zeros, the University authorities could not expect the German and the French speaking Catholics of the country, who looked upon those able men as their particular representatives in the faculty, to show greater interest in an institution which they had viewed from the very beginning with a degree of suspicion on account of the liberalizing views of some of its chief promoters; nor could they hope to impress the Catholic public at large with their desire and ability to make the faculty a constellation of the first magnitude. Not to speak of Prof.

Bouquillon, who has marred his previously excellent reputation by his public and uncalled-for advocacy of false and dangerous educational theses in the famous school fight, the University has to-day among its body of regular professors but one single scholar whose name commands universal respect. European universities all, without exception, look down upon our "Washington high-school" as an institution whose big pretensions are by no manner of means borne out by actual results. This is to be regretted, not only for the sake of its pontifical founder, but for the sake of Catholic learning in America as well. No sincere lover of the Church can glory in the shame and misfortune of an institution which was designed to be the focus of Catholic scholarship in this land of unlimited resources and towering ambition. We share the universal hope of its real well-wishers that the Catholic University may succeed in extricating itself from its financial difficulties and at length begin to develop in the right direction, under the leadership of men distinguished not only for zeal and good will, but also for absolute orthodoxy, for unshakeable fidelity to the old Catholic traditions, for superior learning and the ability to attract and to hold real scholars such as the University had at least a nucleus of in the days when Pohle, Schröder, Péries, and Hyvernât shed upon it the combined lustre of their names and gave it a standing among the Catholic universities of the world.

MUSIC.

Don Lorenzo Perosi on Church Music.—We are asked to call the attention of our readers to the *Rassegna Gregoriana*, a new liturgical magazine published in Rome. It is devoted chiefly to Church music and follows the Solesmes school of Gregorian chant without polemics. We quote a paragraph contributed by Don Lorenzo Perosi, the promising young composer of masses and oratories:

"The liturgical function," says Don Lorenzo, "is the important thing in the church. Music should have no importance there for its own sake; it should help, not absorb, the attention of the worshippers. Hence, in writing sacred music for the church, I have always aimed at working not only *in simplicitate cordis*, but also *in simplicitate artis*. What is played or sung in church should detach us altogether from the memories and passions of the outside world. If the music of Palestrina and Lasso was adapted by them in their own day to madrigals and love-songs, now-a-days, at least, it is purely religious, for madrigals and love songs are not now sung in this style; it brings no earthly affection to our minds. But even when the suggestion of profane topics is absent, the religious music of our own times is often defective because it stands too much by itself; its themes are developed at too great a length. Music which stirs emotions for its own sake should have no place in the solemn rites of the Church."

If we may believe the Rome correspondent of the *Tablet*, by the way, there is no truth in the report that the young priest-musician is preparing the way for the production of some operatic work. He has no intention whatever, despite manifold inducements, to devote his powers to the stage.

MISCELLANY.

The Bishop of Savannah and President Roosevelt.—There was a time when our bishops attended quietly to their official duties and hardly paid so much attention to politics as to go to the polls and vote. Now-a-days there is a new school, unfortunately increasing, who delight in hobnobbing with local and national party leaders, taking a hand in partisan affairs, and delivering public political harangues. We are sorry to see the new Bishop of Savannah affiliating himself with this modern school of political prelates, whose activity is neither edifying Catholics nor helping the cause of Catholicity in the eyes of the great American public.

According to a press despatch from Savannah, Msgr. Keiley, in a Memorial Day address delivered in a public hall in his episcopal city April 27th, protested against a certain remark made about Jefferson Davis by Theodore Roosevelt in one of his many books, and violently denounced Mr. Roosevelt, now President of the United States and therefore chief representative of the civil authority in this country, as "the recreant son of a Southern woman—the rough rider of Republican politics at the accident of 1902—the lightning-change artist of the White House, who can hobnob with the Kaiser's brother and sit cheek by jowl with an Alabama negro; who can indulge in meaningless platitudes while South on the bravery and common heritage of Southern heroes, and denounce them before the Grand Army as anarchists; who can profess a broad American spirit which brands sectionalism as a crime, and laud the loyalty of our veterans of 1861-65 to the Constitution and reunited country, while the damning evidence of his own written words shows that he compared 'the noblest Roman of them all'—Jefferson Davis—to a Benedict Arnold. Jefferson Davis was a statesman, a soldier, and a man of high character; a Senator, a Cabinet officer, a President not put in office by a bullet, but by ballot. Theodore Roosevelt's title to immortal fame will rest on shooting beasts and profiting by the murderous act of a reprobate who shot a man."

We sincerely hope Msgr. Keiley has been misquoted. Such language as the press has put in his mouth is utterly unbecoming to a disciple of the Prince of Peace and Charity and to the official representative of a Church which inculcates respect for civil no less than for religious authority.

The Pope and Catholic Lay Editors.—*La Vérité Française* (No. 3197) extracts from the *Gaulois* a passage from a lengthy account of an audience recently granted by the Holy Father to M. Ferdinand Brunetière, Editor of the *Revue des Deux Mondes*.

"On the strength of a phrase contained in the last pontifical letter"—says M. Brunetière—"I ventured to take the liberty to ask the Pope what he thought about the intervention of laymen in apologetic and religio-philosophical questions, such as I had taken pleasure in treating during the last few years. Far from approving the rather excessive zeal of certain bishops, whom I need not name here, the Holy Father intimated to me that I should take no account of their reproaches or their attacks."

One of these over-zealous bishops *La Vérité* believes to be Msgr. Le Nordez, of Dijon, who, it will be remembered, publicly cen-

sured the editor of the *Revue des Deux-Mondes* for his much-discussed article, "Do we Want a National Church?" The Bishop had even accused M. Brunetière of undertaking to teach the hierarchy a lesson, while, as a matter of fact, the learned and wide-awake editor had, without indulging in any personalities, simply pointed out the apparent drift and possible dangers of certain Masonic and governmental tendencies towards the disruption of the Church in France.

It is refreshing for the whole Catholic editorial profession to learn that the Supreme Shepherd does not approve the excessive zeal of those who would deny to competent and well-intentioned Catholic lay journalists the right of publicly criticising public utterances and affairs, and of raising a warning voice against threatening dangers to faith, morals, and good government.

A Character Sketch of Dr. Talmage.—The St. Louis *Mirror* contained in its No. 11; the best characterization we have yet seen of the recently deceased Rev. Dr. DeWitt Talmage, one of the "leading" and "most successful" Protestant preachers of the United States during the last three decades:

"Talmage would have been a success in almost any trade or profession. He had a capacity for work, a concentration of habit, an appreciation of men, and a knowledge of the value of money that meant triumph no matter in which channel directed. He was a good mimic, a close bargainer, and a thorough believer in himself. When he acted he deluded himself first; when he argued he first convinced himself; when he trafficked he never got the worst of it. Unlike most men of God, he was very wise in temporal affairs. He dealt largely and profitably in Brooklyn mortgages and, although he was twice married and begot many children, his estate will reach to a worth of seven figures. Throughout his active career he steered as clear of the flesh and the Devil as most good men. He did not believe in evading the world of men and things about him, preferring to go after them righteously with the Bible in one hand and a business contract in the other. He was to religion what P. T. Barnum was to the circus, what Jack Haverly was to minstrelsy, what W. J. Bryan was to politics. In life he had his traducers, but they were of his own spiritual associates. He was tried by a jury of Presbyters upon a charge of 'falsehood and deceit,' and but five of his six judges voted against him. The best that can be said of him is that he worked, worked as few men of his cloth have worked, let his reward be what it will."

A Word on the McKee Legacy.—Of all the laudatory newspaper comments on the peculiar will of the late Colonel McKee, (a Protestant negro), by which the Archbishop of Philadelphia is made trustee of the large estate, which is to be used for Catholic charitable institutions, the natural heirs being almost entirely disinherited, only one mentioned the intention of Msgr. Ryan to examine the matter closely, before accepting the bequest. From a worldly viewpoint that may look odd, far "*pecunia non olet*" is a popular saying; not so, however, in the Church of God.

According to the uniform teaching of the Fathers, man is not the absolute owner of what earthly goods he may acquire, but only the administrator. He may use for himself what he reasonably

may require for his maintenance; but the rest he must employ in good works, especially in supplying the needy. And, according to the same teaching, property, to be real property, must be justly acquired. Hence no alms were accepted in the church from thieves or despoilers of widows and orphans. (Cfs. St. Aug., Sermo 355, c. 3, 4.) St. Augustine refused to accept legacies from testators who had disinherited their children. When, under Gregory the Great, a Roman matron, Ammonia, had willed her property to the Roman church, upon the appeal of Calixenus, her son, and Stephanía, her daughter-in-law, both needy, the Pope commanded that the property be returned to them.

The same Pope demands that every donation come from a pure, God-pleasing intention. He says (Part 3, Pastor, c. 1, Admonitum 21.): "Who gives what he has to the needy, but does not refrain from sin, gives his property to God, but himself to sin; what is best, himself, he delivers up to sin; his fortune he gives to God, himself he hands over to the Devil."

Similarly Walafrid Strabo (De rebus ecclesiasticis, c. 14) says that no donation made to a church or convent could be pleasing to God, unless it came from persons who observed the commandments with a pure heart. An Irish synod of the eighth century decreed that no priest could accept a legacy unless he personally knew the good moral character of the giver; for gifts from wicked persons hurt those who accept them. (Quoted by d'Achery, *Spicilegium*, tom. IX.)

The bishops assembled under Charlemagne in 813, after declaring that "what any one justly and reasonably has offered to God from his own possessions, shall remain in the firm possession of the Church," blamed those who coaxed the faithful to make donations to the Church. This synod also decreed that all legacies obtained by undue influence should be returned to the rightful heirs; the Church should keep only what has been given to God "juste et rationabiliter."

The Church, in these matters, has always adhered to the rule laid down by St. Epiphanius: "The Church accepts gifts only from those who have wronged no one, who have done no evil, but lead a pure life." (*Expositio fidei christianae*, c. 24.)

Canada and Her Indians.—Canada has been more successful in her treatment of the Indians than we have. A writer in the *Boston Transcript* has a long article, telling why, which may be summarized as follows: 1. Because in Canada agreements and treaties with the Indians have been faithfully kept. 2. Because up to the present time the Indian reservations of Canada have been kept comparatively free from the inrush of white settlers. 3. Because the general character and efficiency of the men in the Indian service of Canada is superior to those in the United States. 4. Because the Canadian government has been as prompt in punishing offences committed by white men against Indians, as in punishing offences by Indians against white men.



NOTE-BOOK.

Says the *Catholic Citizen* (April 26th):

"The Apostolic Delegation on Monday received from the Vatican the briefs appointing Very Rev. Philip J. Garrigan Bishop of the newly created see of Sioux City, Iowa, and Rev. William J. Kenny Bishop of St. Augustine, Fla. Should none of the American bishops die before the consecration of these latest appointees the American hierarchy will be complete for the first time in more than ten years."

What about Cheyenne?



Look out for the Cicada Septemdecim! With his wife and children, he is on the wing, ready to become a burden (he belongs to the grasshopper family) some time in the month of May. Residents of the cultivated suburbs, and others who have leisure for learning, will immediately recognize the Cicada Septemdecim as the Seventeen-Year Locust. This is his year, and unless all signs fail, he will demonstrate that he has not been biding his time underground for nothing. It is true that there has been an opinion in scientific circles in recent times that the Seventeen-Year Locust is not all that he represents himself to be, and that he will bear watching. It is intimated, for instance, that his most fundamental title to fame, his seventeen-year periodicity, is all a delusion. But there is one point upon which there seems to be no difference of opinion—namely, that he is coming this year, that there will be more of him than usual, and that he will be a great nuisance. One of the worst things about him is the noise he makes. He is worse than a small boy with a drum on the Fourth of July, for you can take the drum away from the boy, but the Cicada Septemdecim carries his with him. His wife, also, is an inconsiderate female. She has a perfect passion for laying eggs—500 at a sitting. It has all along been claimed that it takes seventeen years to hatch these, but this does not seem to discourage her. Perhaps she knows better.



We learn from a source which we consider reliable the following facts:

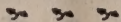
"There is no longer any doubt that Rt. Rev. Bishop Messmer of Green Bay is to become Archbishop of Manila. It appears that strong influences are at work to place in his present see a Polish bishop. This may explain the paragraph of the *Chicago Record-Herald*, of April 17th, page 8, column 1, viz.: that Archbishop Ireland and Bishop O'Gorman urged the President to settle the friars' land question at Rome, instead of through the Archbishop of Manila. It may also explain the just indignation of Archbishop Katzer against Rev. W. Kruska, the poet-historian of the Poles in the United States. The latter had been elected, together with Rev. J. Pitass of Buffalo, by the Polish Priests' Society, to present their grievances at Rome and urge the representation of the Poles in the Catholic hierarchy of the United States by the nomination of a Polish bishop. (It seems Green Bay was the see most

favorable for the purpose.) Archbishop Katzer appears to have come to realize the perplexing state of affairs. He therefore wrote a confidential letter to the delegates, which was indiscreetly published (in part or, in toto, I do not know). The Poles are incensed at the indiscretion of Rev. W. Kruska. 'The decision in favor of Rome will involve 'a change in Msgr. Sbarretti's plans,' says the *Chicago Record-Herald* (l. c.); I think it will necessitate a change in certain other gentlemen's plans also."



In Vol. 4, No. 39, THE REVIEW predicted the collapse of the Union Franco-Canadienne, unless its founder, the Abbé Auclair, had a Klondike or was in partnership with Professor Emmens, who was then conducting experiments to extract gold from sea water. Thereupon we were violently attacked by the Canadian Catholic press, and in particular by one Robillard, Secretary of the Union, who in all his replies seemed to believe we were attacking his personal honesty. We did not know Robillard, but judged simply from the figures furnished that the society could not live. Now it happens that this same Robillard, after securing the bulk of the society's cash, takes French leave to parts unknown. According to the Fall River *Indépendant* (No. 370) this "honest man," who pretended that we had grievously slandered him—kept no ledger; according to the expert employed, of \$53,944 that can be accounted for in 1901, there remains only \$3,435. What has become of the rest? M. Robillard drew a salary of \$10,208. Besides he had himself an extra allowance voted by the society, of \$900, which he was not able to pocket on account of his hasty flight. There were also paid out of the funds of the Union \$9,328 for publishing *Le Pionnier*, of which M. Robillard was the proprietor. The worst feature for the society is that M. Robillard, contrary to the requirements of the law, did not furnish any security.

Our Canadian confrères do not seem to worry much about the affair; perhaps they are right. May not M. Robillard have gone to parts where he is cocksure to realize five or even six per cent. on his investments?



Father Thomas McGrady, of Bellevue, Ky., has lately been advocating his pet hobby, Socialism, in Philadelphia. Together with a Protestant minister he stood on the platform of the Academy of Music and told an audience, largely made up of women, that "every man who thinks seriously on economic questions, must come into our (the Socialist) camp." (Cfr. *Philadelphia Record*, April 25th).

One of our readers sends us the *Record's* account of the meeting with these lines in comment: "Is there no way of stopping such conduct? The address of Rev. McGrady is an insult to intelligent Catholics, and only respect for the man's calling prevents me from taking up his assertions in the local papers."

A man who does not respect his own calling, deserves no such consideration. Intelligent Catholics everywhere ought to do what this misguided priest's ordinary should have done long ago and what Bishop Messmer did when he recently lectured at Green Bay:—refute and expose him in the public press.

